

“Perilous / Perennial Presumptions” (Prov. 6)

1. Snare of Surety (1-5)
 - a. Enslavement (1-2). One is bound by his word. Although we have laborious and convoluted contracts today with loopholes and “gotcha’s” hidden in the voluminous wording, we are responsible for what we sign. However, the crooks (who even manipulate laws to cheat) will be bound by God’s Laws.
 - b. Endeavor (3-5). Humble self to point of embarrassment if necessary and possible. Perhaps there is insinuation of pride which ensnared the obligation. E.g. “Oh, I could afford that.” Or, “Go ahead and apply, I’ll back you up.”
2. Subtlety of Sloth (6-11)
 - a. Observe Nature’s Example (6-8). Patterns and cycles in nature reveal purpose, design, and liberty for God’s creatures – of whom we are the crown.
 - b. Irony and sarcasm of learning from a tiny ant w/o a commander. Its size and capacity are miniscule contrasted to a human’s ability, capacity, and purpose vix. To advance God’s glory and Kingdom. Which reveals the disgrace of negligence. It is shameful to neglect one’s own personal responsibilities; yet when such is done, it also neglects contributions to family, society, and the Kingdom. See 2 Thes. 3:10.
 - c. Get up! (9-10). It’s easy to fall into patterns esp. laziness. Animals have instincts to continue for survival. Humans have volition and reasoning to achieve wonderful feats but such comes with the option of laziness. “How long?” the rhetorical question is stated. It’s almost disbelief that a human is outdone by an ant. The excuse of the indolent one is ‘just a little nap and folding of the hands.’ Yet little by little turns to indefinite inactivity.
 - d. Too Late (11). Though slothfulness is not immediate as it digresses ‘little’ by ‘little’ (10), the subtle pattern’s end is poverty which seemingly comes as an armed prowler who takes your possessions. However, it was his own laziness which robbed him of even basic provisions. Forget liberty and achievement when you can’t even put food on the table.
 - e. Application: Many just keep charging on credit assuming they’ll just die in debt. Eventually, they will lose everything and not like what welfare may be afforded them or even imprisonment for dereliction. What about laziness re: relationships? What about laziness and presumption re: eternity?
3. Harm of Hubris (12-19)
 - a. Politician: Just a jest but such attributes clearly portray politicians.
 - b. Perversity (12-14)
 - i. Perverse speech (12). Loose language and perhaps more pertinent, boasting.
 - ii. Perverse posture (13).
 - iii. Perverse heart (14). Devising discord. Putting others down and causing conflict to appear above such. The wicked man is worthless in matters of goodness, beauty, truth, and justice. He is unable to think critically regarding his own behavior as pride blinds his eyes to self-examination. Pride demands much of others and little of self, hence God gives grace to the humble and resists the proud.
 - c. Peril (15). Calamity comes suddenly and w/o remedy.
 - d. Proverb (16-19). Such is a concise recap of this speech with an emphasis on discord among the brethren. The six nay seven list (the seventh being the most severe) includes body parts e.g. eyes, tongue, feet, hand, heart, body language etc. as one’s whole body becomes purposed unto perversion. Also, certain terms have some commentators mention a possible allusion to court and or other judicial accusations and actions. The point seems to be that the

“Perilous / Perennial Presumptions” (Prov. 6)

wicked attempt to seek a platform and opportunity for false accusations which enacts injustice and causes division – which God truly hates.

4. Remedy of Resolution (20-23)
 - a. Insightful Instruction (20). God’s “commandments” and “law” are life-giving and liberating.
 - b. Righteous Resolution (21). Resolve to abide in the Law of God and avoid the pitfalls of foolishness, presumption, pride, sloth, and lust.
 - c. Proactive Path (22). Into paths of righteousness.
 - d. Illuminating Instruction (23). Trusting the Word – the LORD – opens the spiritual eyes to see the folly of fools and beauty, liberty, and serenity of the wise path.
5. Awful Adultery (24-35)
 - a. Seduction (24-25). Because of the strong allure, one must have the foundation of the Word to combat such.
 - b. Reduction (26). Though some translations have “reduced to bread,” the translation likely suggests the prostitute costs but a loaf of bread, while the adulterous wife will cost one’s life!
 - c. Incrimination (27-29). Forsaking the good instruction and yielding to temptation ends in an inevitable demise. One cannot avoid the guilt and results any more than one avoids burns from a seething pot in his lap. But our culture vehemently disagrees. Hollywood romanticizes adultery; but true romance is from God to us and male for female and vice versa. True romance involves fidelity, purity, goodness, and beauty.
 - d. Destruction (30-35)
 - i. Contrast (30-33). People understand the impetus of a hungry thief attempting to avoid starvation. However, there is no excuse for taking another’s spouse.
 - ii. Comparison (31). No impunity for thieves. The punishment is still seven fold and can mean losing one’s household! This is how severe adultery is comparatively.
 - iii. Compensation (32b-35)
 1. Destruction of soul (32b)
 2. Wounds and dishonor (33). Though judicial and personal restitutions may occur, the guilty will always be known as e.g. the grandfather who committed adultery.
 3. Fury and vengeance (34)
 4. Inestimable violation (35). One will not be able to amend or appease a faithful husband; for how can one repay an adulterous offense? Though participation in fornication and prostitution were compensable, how could one repay rape or adultery? Hence, capital punishment was the only just recompense! Furthermore →
 - e. Absolution
 - i. Sin = spiritual adultery, hence condemnation for our sins. How could a just God pardon such when one refuses to trust in His commands? How much more so if one refuses to take the provided absolution?
 - ii. Assessment: Do you partake of cherished sinful practices against a dreaded God – or, do you partake of a cherished God, against dreaded sin?¹
 - iii. Gospel: The good news is that Jesus took the full penalty for our sins on the Cross so that we could repent and receive the wise One who never sinned and was absolutely faithful.

¹ A paraphrase from William Arnot, *Laws from Heaven for Life on Earth: Illustrations of the Book of Proverbs* (London: T. Nelson and Sons, 1884), p. 311.

“Perilous / Perennial Presumptions” (Prov. 6)

PC

I've often said that we don't even often realize how much our culture has influenced our morals and practices. Oh, how we need God's perennial instruction. In our passage, the instruction of the father combats presumption on several levels by using sarcasm, anticipating ruin, exposing hubris, and the fatal allure of seduction. Most of the passage is negative in nature (i.e. warnings and consequences of folly), yet the exhortation to heed the good commands and instructions is also given as a positive proactive remedy to falling for culture's allure. Illuminating and life-preserving are the commands and reproofs of God's Word. The wise heed such and are saved from an onslaught of consequences. But those who follow their hearts, the culture, and temptation's lure will find no satisfaction, peace, purpose, or mercy.